14

POLEMICA CHRISTIANA:

OR, AN

Earneſt Contending

For the FAITH,

Which was once deliver'd unto the SAINTS.

IN

I. A Letter to the Author of the DIALOGUE, *&c.*

II. A Vindication of the Doctrine of Mr. *RICHARD HOOKER*, againſt the Miſ-repreſentation of an *Anti-Trinitarian*, in a Pamphlet Entitled, "Con- "ſiderations on the Explications of the Doctrine "of the Trinity.

III. Reflections upon ſome Paſſages in a Book Entitled, 'The Hiſtory of Religion.

IV. A Vindication of *VINCENTIUS LIRINENSIS*, from the unjuſt Reproach caſt on him, by an *Anonymous* Writer, in a Book Entitled, "Animadverſions on Mr. *HILL*'s Book.

By EDMUND ELYS, ſometime Fellow of *Baliol* Colledge in *OXFORD*.

Magna eſt VERITAS, & Prævalebit.

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TO

The AUTHOR *of the*

Dialogue, &c.

SIR,

I Entreat You, by the Common Principles of Humanity, that You would ſeriouſly Peruſe what I have here written, Conſidering that within a ſhort Time both You, and I ſhall be Call'd out of this World, to give Account of all our Doings, to the *Maker of all Things, and Judge of all Men.* Since you Profeſs, you believe all the Sayings of our Bleſſed Saviour, I pray conſider theſe ſacred Words, *Mat.* 5. 8. 'Bleſſed are the pure in Heart, for they ſhall ſee 'GOD. I ſuppoſe You will not Deny, but that *Purity of Heart* conſiſts in the True Love of God, and our Neighbour. It ſeems to me, that you are Guilty of great Irreverence towards the *Divine Majeſty*, in that You throw out ſuch Words as theſe at every Turn: '*Good God! But Good God then, &c. Bleſs me!* again and again. You ſhew your ſelf to be moſt Barbarouſly *Uncharitable*, in Reviling Prieſts of all ſorts. 'In plain Terms, ſay you, the Prieſts of all ſorts 'hope inſenſibly to raiſe themſelves a Dominion 'over us.

'The Prieſts of all Ages have rather ſtrove, as a 'Faction of Men, to raiſe themſelves Great, than to 'ſeek through Self-denial, and Humility for the truly 'Glorious and Incorruptible Crown. *Anſw.* Thoſe Holy Men in the *Four Firſt General Councils* (the *Arians* themſelves ſpeak well of the Prieſts in *Former Ages*) were ſuch Glorious Examples of True Vertue and Godlineſs, that whoſoever is throughly acquainted with Church-Hiſtory, and has read the Writings of the Ancient Fathers, that Aſſented to the Doctrines Explicated, and Defended in thoſe *Councils*, he cannot but Reflect upon the Reproach you caſt upon the Prieſts of all Ages, with the greateſt Abhorrency, and Deteſtation. This Black Turbulency of Spirit is not like to compoſe a *Clear Confutation* of any Error, nor can it conſiſt with a clear Speculation of any *Sanctifying Truth:* But, I muſt confeſs, It is very ſuitable to your impious Boaſting, in calling what you write in your Second Sheet, '*A clear* '*Confutation of the Trinity.* Before we Reflect upon your Argumentations here (which can hardly be found in the Croud of ſuch a Multitude of *Invectives*, and *Vain Boaſtings*) we ſhall conſider ſome Paſſages in your *Dialogue.*

'*Queſt.* Are there no Texts in the Goſpel, where 'Chriſt himſelf Preacht up the Father to be the One, 'and only God, excluſive of all others, as well as of 'himſelf, Pray repeat them, if there be.

'*Anſw.* Mark 12. 29, *&c. And Jeſus anſwered him, the Firſt of all the Commandments is, Hear O Iſrael, the Lord thy God is one Lord,* &c. Theſe words do no more Exclude our Saviour from being the *One God*, than from being the *One Lord:* Neither does his being

being the *One Lord* Exclude the Father from being the *One Lord.* But ſay you in your *Clear Confutation*, 'To 'ſay of Three Perſons each ſeverally God, that they 'are One God, is as much a Contradiction, as to ſay, 'Three Men are One. *Anſw.* This Saying of yours is as manifeſtly Falſe, as it is to ſay, There is no difference between an *Infinite*, and a *Finite Nature*, or Eſſence. I ſhall here recite ſome of the words of my brief Animadverſion on *The Naked Goſpel.* 'Is there 'any thing more Reaſonable, than to conceive, that 'in God, the One Infinite Eſſence, there may be a 'Certain *Trinity*, which cannot in any wiſe apper-'tain to any Three Perſons of a *Finite Nature?* Can 'there ever be a more Impious Abſurdity than this, 'to Deny the Truth of that which the Almighty, and 'Incomprehenſible GOD, *Father*, *Son*, and *Holy* 'Ghoſt, in whoſe Name we are BAPTIZED, has 'Reveal'd unto us concerning Himſelf, becauſe we 'cannot find any thing like it, even amongſt the Beſt 'of his Creatures? To ſay, that we ought not to Be-'lieve any thing, but what our Reaſon can *Fathom*, 'or *Comprehend*, is in effect to ſay, We ought not to 'Believe there is a GOD, it being *Eſſential* to the 'Deity to *Be* infinitely beyond the *Comprehenſion* of 'our Reaſon.

In your *Dialogue* you ſay, that our Saviour is cal-'led *Alpha*, and *Omega*, *Rev.* 1. 8. in Oppoſition to I 'AM in God for pure and ſimple Being. I Beſeech You, as you believe there is a God, and that theſe words which you recite, were written by *Divine Inſpiration*, conſider what I ſay: *Alpha*, and *Omega*, the FIRST, and the LAST, is that which is beyond all Bounds, *Abſolutely Infinite*, *The One Pure and Simple Being.*

Being. 'Tis manifeſt therefore, that the WORD, which *from Everlaſting was God*, which is *Alpha* and *Omega*, the FIRST, and the LAST, has the ſame Eternal Eſſence with *God the Father.*

'*Queſt.* But pray, what Authority have you to call 'the Son a God-Angel, as you do? You us'd to ſay, 'That there is a Text, where the Son as God, is ſaid 'to have the Angels for his Fellows; if there be ſuch, 'pray let us ſee it, to ſatisfy us in what you do.

'Anſw. *Heb.* 1. 4. 'Being made ſo much better 'than the Angels, as he hath by inheritance obtained 'a more excellent Name than they.

5, For unto which of the Angels ſaid he at any time, 'Thou art my Son, this day have I begotten thee? 'And again, I will be to him a Father, and he ſhall 'be to me a Son?

6, And again, when he bringeth in the firſt-begot-'ten into the world, he ſaith, And let all the angels of 'God worſhip him.

7, And of the angels he ſaith, Who maketh his an-'gels ſpirits, and his miniſters a flame of fire.

8, But unto the Son he ſaith, Thy throne, O God, 'is for ever and ever; a ſceptre of righteouſneſs is the 'ſceptre of thy kingdom:

9, Thou haſt loved righteouſneſs, and hated iniqui-'ty; therefore God, even thy God, hath anointed thee 'with the oyl of gladneſs above thy Fellows.

Anſw. 'Tis Evident, that by Fellows we are not to underſtand ANGELS, but MEN: 'For verily he 'took not on him the nature of Angels, but he took on 'him the ſeed of *Abraham.* Wherefore in all things it 'behoved him to be made like unto his Brethren, that 'he might be a merciful, and faithful High-Prieſt, in

'things

'things pertaining to God, to make reconciliation for 'the ſins of the People, *Heb.* 2. 16, 17. I deſire any Man that underſtands the *Greek* Tongue to compare theſe words, *Heb.* 1. 8. παρὰ τοὺς ΜΕΤΟΧΟΥΣ σου, with thoſe, *Heb.* 2. 14. And let him tell me, if there can be greater Evidence for any Aſſertion concerning the meaning of any *Word*, or *Phraſe* than we have for this, That by *Fellows* we are not to underſtand *Angels*, but *Men*. Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε σαρκὸς, καὶ αἵματος, καὶ Αὐτὸς παραπλησίως ΜΕΤΕΣΧΕ τῶν αὐτῶν.

In your *Clear Confutation* (as you call it) you have theſe words: 'A Trinity ſuppoſes Three Perſons in 'God: And why but Three? Surely all between One, 'and Infinite's imperfect; if divers Perſonality were 'a Perfection in God, therefore Infinity ſhould be 'the Number. *Anſw.* The Divine Infinity is *Abſolute Infinity*; and 'tis the groſſeſt Nonſenſe to ſay, That *Number* can be abſolutely Infinite, ſince it has a Beginning. We believe that *The Father is God, The Son is God, and the Holy Ghoſt is God; and yet they are not Three Gods, but One God*, becauſe the Onely Wiſe God himſelf in the Holy Scriptures has Reveal'd it unto us. 'Our Trinitarians would tell us, ſay you, that 'God is the moſt pure and ſimple Being; and yet a-'gain they can ſay, That he is Three Perſons, and has 'Three Wills, and Three Underſtandings, *&c.* *Anſw.* Nothing can be more Falſe than to ſay, That we hold that God has Three Wills, *&c.* we grant, that it implies a Contradiction to ſay, There are not *Three Natures* Numerically Diſtinct, where there are *Three Wills*, and *Three Underſtandings*, as in Three Men we affirm, That The Father, The Son, and The Holy Ghoſt,

Ghoſt, as they have One Divine Nature, have but One Will, and One Underſtanding: But God the Son, as he has Two Natures, the Divine, and Humane, has Two Wills, *&c.* but his Humane Will is moſt perfectly united to the Divine Will in all things: It was ſo in all his *Sufferings*, which were the Objects of his *Averſion*, being conſider'd as in themſelves, but of his *Volition*, being conſider'd as the Effects of the *Divine Will*. This calls me to an Animadverſion on thoſe words, which I tremble to recite. I am confident, no truly Learned ſincere Chriſtian, that was to write in Confutation of the Religion of the *Turks*, would pour out ſuch *Contumelious* Speeches againſt *Mahomet*, and his Followers, as you do againſt the Bleſſed *Jeſus*, Our LORD, and Our GOD, and againſt Us, his Followers, Your *Preſent Myſtery-men, and Metaphyſical Mad-men.*

'Sometimes, ſay you, by a kind of *Ventriloquy* they 'make Chriſt, as God, to be able to tell us all things, 'but by, and by again, as Man, they attribute Ignorance to him. So ſometimes again, they make him 'Omnipotent, and yet by, and by again *Hocus pocus*, 'we muſt have an Angel to comfort him againſt his 'Sufferings. Good God! ſhall we never be deliver'd 'from theſe Labyrinths. *Anſw.* We do not attribute Ignorance to Chriſt, as the word Ignorance ſignifies Imperfection, *viz.* Any *want of Knowledge*, but as it ſignifies ſimply, *Not knowing all Things*. Such Ignorance the moſt Perfect Finite Underſtanding muſt be ſubject unto: And Chriſt's Underſtanding, as Man, is Finite. Upon ſuppoſition that He ſubjected Himſelf to Sufferings, where's the Abſurdity that he ſhould be Comforted (by an Angel) in that Nature, in which

which he ſuffered? But, ſay you, 'What! Did only 'the Man dye? Was only the Man Tempted? Chriſt 'then was but inhabited by the God-head; and when 'the Man was in his ſtreights, God left him to com-'fort himſelf, but where is the Room for the Merits, 'and Sufferings of the God-head then? *Anſw.* God the Son *Aſſum'd*, or United to himſelf the *Humane Nature*, that ſo he might be capable of Suffering, to Demonſtrate that the HOLY ONE hates Sin, with an infinite Hatred, and loves Men, tho' SINNERS, with an infinite Love. In which Demonſtration of the *Divine Juſtice*, and *Mercy* towards *Men*, is implied the greateſt *Efficacy*, that can be to bring *Sinners* to *Repentance*. So that the Onely Cauſe that any *Sinner* does not *Repent*, is the *Perverſeneſs of his own Will*, in that he *Shuts his Eyes* againſt this Demonſtration, and ſo *Rejects* the Offer of the Onely *Effectual Remedy* for all his Diſeaſes.

I beſeech Almighty God by the Death and Paſſion of the *Holy Jeſus*, who together with *The Father*, and *The Holy Ghoſt* is Worſhipped, and Glorified, to have Mercy upon you, to give you true Repentance, and his Holy Spirit, that you may be *Reconcil'd unto God*, before you ſhall *Go from hence, and be no more ſeen.*

If You, or any of your Companions have a mind to Diſpute with me in *Private*, if You will ſend me any Letters by the Poſt, I promiſe you, that by the Help of God, I ſhall return an Anſwer to every Letter I ſhall receive from any of you: And that I ſhall never Publiſh any of your Letters without your Conſent, but I will not Promiſe not to Publiſh mine own. I am

Your Servant, and the Servant of all Men,

Totneſs in *Devon.* } *For CHRIST's Sake,*
May 1*ſt.* 1694. }

Edmund Elys.

A VINDICATION OF THE *DOCTRINE* OF Mr. RICHARD HOOKER, &c.

THis *Anti-Trinitarian* tells the World, and that truly, that Mr. *Hooker* ſaith, 'That the Sub-'ſtance of God with this Property *To be of* '*None*, doth make the Perſon of the Father; The 'very ſelf-ſame Subſtance in Number with this Pro-'perty, *To be of the Father*, maketh the Perſon of the 'Son; The ſame Subſtance having added to it the 'Property of *Proceeding from the other Two*, maketh 'the Perſon of the Holy Ghoſt. So that in every Per-'ſon there is imply'd both the Subſtance of God, which 'is One, and alſo that Property which cauſeth the 'ſame Perſon really and truly to differ from the other 'Two.

On theſe words of the Excellent Mr. *Hooker*, this Diſputer maketh this Animadverſion. 'Now to be of 'none, to be of the Father, and to proceed from both, 'are but other words for this Senſe, *To Beget, to be Be-*

'*gotten*,

'*gotten, and to Proceed.* But that Father of Modern 'Orthodoxy, *Peter Lombard*, denies that theſe before-'mention'd are Properties in the Subſtance of God, 'or that they can belong to it: He ſaith, *Eſſentia non 'eſt Generans, nec Generata, nec Procedens, i.e.* The 'Subſtance of God neither Begets, nor is Begotten, 'nor Proceeds. 'Tis impoſſible to make this conſiſt 'with Mr. *Hooker*, who expreſly aſcribeth thoſe Pro-'perties to the Divine Subſtance, or Eſſence, and ſaith 'that being in the Divine Subſtance they make it to be 'Three Perſons. To this I anſwer, That Mr. *Hooker* does not Contradict *Peter Lombard:* For 'tis Evident his meaning is this, That the Divine Subſtance, or Eſſence, as in the Father, *is of None*, as in the Son, *is of the Father*, as in the Holy Ghoſt, *is of the Father, and of the Son.* The Property belongs to the *Perſon*, and not to the *Eſſence*, as Communicable to Three Perſons. 'In every Perſon, ſays Mr. *Hooker*, there is 'implied both the *Subſtance* of God, which is One; 'and alſo that *Property*, which cauſeth the ſame Per-'ſon really and truly to differ from the other Two. It is a moſt palpable Falſhood which this Man delivers in theſe words: 'Here is the ſame Subſtance Unbegot-'ten, and Begotten. *Anſw.* The Perſon of the Son is Begotten, in that he hath his Subſtance, or Eſſence of, or from the Father; he would ſeem to *Obviate* this Anſwer in theſe words: 'They will ſay, Mr. *Hooker* 'doth not affirm, that the ſelf-ſame Subſtance is Be-'gotten, and Unbegotten; this indeed were a flat 'Contradiction: But he ſaith, That as 'tis in the Fa-'ther, 'tis Unbegotten, as in the Son, 'tis Begotten. *Anſw.* This is a moſt notorious Falſhood: Mr. *Hooker* does not aſſert, That the *Eſſence*, as in the Son, is *Be-*

gotten, but that the *Perſon* of the Son is *Begotten*, in that he hath his Eſſence of, or from the *Father*.

Let us now conſider what a *Faſt Friend* this *Diſputer* is to the *Phanaticks*, i. e. The Deſpiſers of the Liturgy of the Church of *England*, which Mr. *Hooker* has ſo judiciouſly and irrefragably Defended. 'What 'ſhall we do here, ſays He, ſhall we ſay Reverend 'Hooker has miſtaken, and miſ-led his Sons (who are 'all the Church of *England)* into an Error concerning 'the Trinity? Hath he aſcrib'd to the Divine Eſſence 'Properties which he calleth Perſons, that are not in 'it? To give up *Hooker*, is to diſhonour the Church of '*England* it ſelf; to part with Father *Hooker*, is to en-'dangerthe very *Surplice*, and even the *Croſs in Baptiſm*, 'nay that Book of Books, the Common-Prayer. If Mr. '*Hooker* could Err about the Trinity, what will the '*Phanaticks* and *Trimmers* ſay? Will not they be apt to 'pretend too, He may have Erred in his profound 'Diſſertations, and Diſcourſes for the Rites and Diſ-'cipline of the Church.

Now I appeal to any Perſon of common Ingenuity in the whole World to Judge, whether I had not Juſt Cauſe to Publiſh that Paper Entitled, 'An earneſt Call 'to thoſe Non-conformiſts, who really Believe the 'Doctrine of the Holy Bleſſed, and Glorious Trinity, 'To come into the Communion of the Church of *Eng-'land*, That by their Conſtant Regular Confeſſion of 'the Chriſtian Faith, they may Confound the Devices 'of thoſe *Gain-ſayers*, whom by their Separation they 'have ſo much Encourag'd.

I cannot imagine how 'tis poſſible, that any *Non-conformiſt*, that has the leaſt *Spark of Grace*, that has in any meaſure the true Love of the Holy *JESUS*

in

in his Heart, ſhould not be *Inclin'd* to the Communion of the Church of *England*, upon the reading of theſe words of the moſt Judicious and *Heavenly-minded* Mr. *R. Hooker*, in the Fifth Book of *Eccleſiaſtical Polity*. 'The 'very Creed of *Athanaſius*, and that ſacred Hymn of 'Glory (the *Gloria Patri)* than which nothing doth 'ſound more Heavenly in the Ears of Faithful Men, 'are now reckoned as ſuperfluities, which we muſt in 'any caſe pare away, leſt we cloy God with too 'much Service. Is there in that Confeſſion of Faith 'any thing, which doth not at all times edify, and 'inſtruct the attentive Reader? Or is our Faith in the 'Bleſſed Trinity a matter needleſs to be ſo oftentimes 'mention'd and open'd in the principal Part of that 'Duty which we owe to God, our Publick Prayer? 'Hath the Church of Chriſt from the firſt beginning 'by a ſecret univerſal inſtinct of God's good Spirit al-'ways tied it ſelf to end neither Sermon, nor almoſt 'any Speech, which hath concern'd matters of God 'without ſome ſpecial words of Honour, and Glory 'to that Trinity, which we all adore; and is the like 'Concluſion of Pſalms become now at the length an 'Eye-ſore, or a Gauling to their Ears that hear it?

'Againſt which Poiſon *(Arianiſm)* if we think that 'the Church at this Day needeth not thoſe ancient 'Preſervatives, which Ages before us were ſo glad to 'uſe, we deceive our ſelves greatly. The Weeds of 'Hereſy being grown to ſuch Ripeneſs, as that was, 'do even in the cutting down ſcatter oftentimes thoſe 'Seeds, which for a while lay unſeen, and buried in 'the Earth, but afterwards freſhly ſpring up again, 'no leſs Pervicacious than at the firſt. I ſhall not at 'this time recite any more of the words of this moſt

'Pious

Pious and Learned Man, but only these (with which I find my own Heart most Zealously affected:) 'Wisdom, to the End she might save many, built her House 'of that *Nature*, which is common unto all, she made 'not *this*, or *that Man* her Habitation, but *dwelt* '*in Us*.

The Good Lord give Grace to Thee, and Me, Dear Reader, to *Hold the Mystery of this Faith, in a Pure Conscience*. Amen.

Reflections

UPON

Some Paſſages in a Book

ENTITLED,

The Hiſtory of RELIGION.

IT is to me moſt Evident and unqueſtionable, that this Gentleman's Deſign is this, in the *Crowd* of his Invectives againſt what he calls *Prieſt-Craft* of Heathens, and Papiſts, cloſely and ſubtlely to *Convey* into the mind of the Reader a *Contempt* of the Authority of the Church of *England*, in Enjoyning all thoſe that will be of her Communion, to make Profeſſion of Believing the Doctrine of the *Holy Trinity*, expreſt in thoſe *Forms of ſound words*, which we commonly call the Creed of St. *Athanaſius*, and the *Nicene Creed*. He tells us plainly, *p.* 85. that 'The Council of *NICE* 'it ſelf ſhew'd a Spirit of Contention, rather than of 'Peace, and Charity. Truly this Man ſhews himſelf to be a Perſon of very *ill Quality*, in uſing ſuch vile Artifices to Delude the Reader, as to endeavour to make him Conceit, that St. *Hilary*, and St. *Gregory Nazianzen* did not approve that moſt Orthodox Council. Having

Having thus Revil'd thoſe moſt Orthodox Fathers of the Council of *NICE*, affirming that they were led by a *Spirit of Contention*. '*Hilary*, ſays he, *Biſhop* '*of Poictiers* deſcribes this, ſaying, we Decree every 'Year of the Lord a New Creed concerning God, nay 'every Change of the Moon our Faith is alter'd, *&c.* *Anſw.*' Tis evident to every Man that knows any thing of *Eccleſiaſtical Hiſtory*, that St. *Hilary* ſpeaks againſt thoſe Creeds that were made in Oppoſition to the *Council* of *NICE*, and that he would not allow the *Arians* to have the Name of *Chriſtians*: 'CHRIS-'TIANUS ſum, ſays he, non ARIANUS, *Lib.* '*ad Conſtantinum Auguſtum.* Thoſe other words of his, which I ſhall here recite will moſt certainly put this Gentleman to a *Bluſh*, if it be poſſible for him to *Bluſh* at any thing.

'Deus Alius, quam qui eſt Ex Deo Nullus eſt.

———'Hoc fidei noſtræ ſecundum Evangelicam, & Apoſtolicam Doctrinam Principale: Dominum No-'ſtrum Jeſum Chriſtum Jeſum Chriſtum Deum, & Dei 'Filium a Patre nec Honoris Confeſſione, nec Virtutis 'Poteſtate, nec Subſtantiæ Diverſitate, nec Intervallo 'Temporis ſeparari.

Gregory Nazianzen, ſays this Gentleman, was ſo 'full of Deteſtation at theſe Quarrels of Chriſtians, 'that at laſt he reſolv'd never more to come into an 'Aſſembly of Biſhops, becauſe ſaith he, I have never 'ſeen a good and happy End of any Council. *Anſw.* Whatever St. *Gregory Nazianzen* ſaid of any other Councils, moſt certainly no Man ever had a greater Eſteem of the *Orthodoxy* of the Council of *NICE*, than this Bleſſed man abundantly declares in his Writings, particularly in his moſt admirable Oration, *In Laudem Magni Athanaſii.* Our

Our Hiſtorian is not aſham'd to own as great a Reſpect for the *Arians*, as for the *Chriſtians*, calling the former One Part of the *Chriſtian Church*. *P.* 86, 'It 'was ſtill, ſays he, One Part of the Chriſtian Church 'that vex'd the other. *P.* 115, He hath theſe words: 'From the Two great Springs, *Athanaſius*, and *A*-'*rius* the Church over-flow'd with Diviſions, *&c.* *Anſw.* Nothing can be more Falſe, and more impudently Slanderous than to ſay, that *Athanaſius* was the Spring, or Cauſe of thoſe Diviſions, for he ſtedfaſtly adher'd to the FAITH, *which was once deliver'd unto the Saints.* This Gentleman tells us, *p.* 63. 'That 'a Man muſt be his own Expoſitor, Miniſter, Biſhop, 'and Council. *Anſw.* This is Contrary to the common Senſe of all ſincere Chriſtians, who Abhor all *Self-conceit*, or what ariſes from their own *Minds*, as diſ-united from the Minds of other Chriſtians: They Know, and are Aſſur'd, that no man Knows any thing *as he ought to Know*, but as he is *In the Communion of Saints.* Their principal way of Attaining to more Knowledge of what they ought to Do, is the Doing of what they Know already: And they know they ought to ſhew all Meekneſs to all Men, and that they ought to behave themſelves Lowly, and Reverently towards any *Council*, Profeſſing to ſuit their Determinations to the *Holy Scriptures.* Any man that will but Peruſe the Firſt Chapter of the Learned *Animadverſions* upon Dr. *Sherlock*'s Book, will clearly perceive the Folly and Madneſs of this Man's Cavilling about *Myſtery*. 'Such 'as are Aſſertors of *Myſtery*, ſays he, *p.* 59. chooſe 'rather to ſearch into ſome Dark Places of St. *John*'s 'Goſpel, or St. *Paul*'s Epiſtles, to fetch out from thence 'a Wonderful Divinity, than to attend to the general,

'the plain, and eaſily intelligible Current of the Goſ-
'pels, and Epiſtles.

To fetch from thence a Wonderful Divinity! what wou'd the man be at? Would he have a Divinity that is not *Wonderful*, or Incomprehenſible? We have ſeen what mad work has been made (by his Fellow-Champions againſt *Myſtery*) of what he calls, *The general, the plain, and eaſily intelligible Current of the Goſpels, and Epiſtles*, upon Conceit that all thoſe Places of Scripture, where our Bleſſed Saviour is ſpoken of as *Man*, are ſo many *Proofs* that he is not *God*.

Let us now conſider this *Hiſtorian*'s Attempt to make People to have but light Thoughts of the Doctrine of the *Trinity*, upon Account of the Difference betwixt Dr. *Sherlock*, and the Excellent *Animadverter*. *Hiſtory of Religion*, pag. 116. 'We have even at this 'preſent, an unlucky Inſtance of the ſtrange Diffe-'rences among Learned men. Dr. *Sherlock* writes a 'Book in Anſwer to certain Brief Notes on the Creed 'of *Athanaſius*: He ſays his Undertaking is to vindi-'cate the *Athanaſian* Creed, and the Doctrine of a 'Trinity in Unity; which (he ſays) he has now made 'as clear, and eaſy as the Notion of One God. But 'another, and a very Learned Perſon too, in his *Ani-'madverſions* upon that Book of Dr. *Sherlock*, calls the 'Explication of the Trinity advanc'd in Dr. *Sherlock*'s 'Book, *a ſilly, a contradictory, and an Heretical Notion*; 'wholly of *his own Invention*, and *a Stab to the Heart* 'of the Doctrine of the Church of *England*: He 'charges another Book of Dr. *Sherlock*'s, being a *Diſ-'courſe of the Knowledge of Chriſt, with vile and ſcanda-'lous Reflections* upon God's Juſtice; and ſays more-'over, that it may deſerve to paſs for a Blaſphemous 'Libel.

'Libel. *Pag.* 117. What Meaſures, or Opinions then 'can the Unlearned take from their (diſputing) Lead-'ers? Guides that cannot forbear to impoſe Faith in 'dark, and unneceſſary Points!, and yet rate their I-'maginations at the Value of Holy Scripture, even 'while they diſ-agree among themſelves in the very 'Points, which they would Enjoin others to Believe.

I ſhall ſay nothing here of Dr. *Sherlock*'s Opinion of the Doctrine of the *Trinity*, having ſaid enough of it elſewhere: But I muſt Aver to all the World, that this *Perſon of Quality* deals moſt Ingentilely, and Diſ-ingenuouſly with the Learned *Animadverter*, in Endeavouring to Perſwade the Reader to Conceit, that this Worthy Perſon wou'd *Enjoin* him to Believe any thing concerning the *Holy Trinity*, but what every Man, that Profeſſeth himſelf to be a Member of the Church of *England* (if he do not ſwerve from all the Principles of common Honeſty) does really Believe. The *Animadverter* does not deſire, that any man ſhould Aſſent to what he ſays againſt Dr. *Sherlock*, in the Vindication of the *Catholick Faith*, any farther than as he may be Convinc'd by the Force of his Arguments. Here I think it my Duty to wipe off one of the fouleſt Aſperſions that have been caſt upon the *Animadverter*, *viz.* That he is the Firſt Man amongſt all the Sons of the Church of *England*, that ever ſhewed ſuch a Diſlike to Dr. *Sherlock*'s Book Entitled, *A Diſcourſe of the Knowledge of Jeſus Chriſt*, as if he did it meerly out of Spight, having no rational Inducement thereunto. I am certain that about Eight Years ſince, there was ſent to Dr. *Sherlock*, from a Divine of the Church of *England* (whom the worſt of his Enemies will acknowledge to be far enough from any *Prieſt-Craft*) a large

Letter, containing a Refutation of ſeveral of the groſs, and moſt deteſtable Errors in that Book. Some Part of that Letter I ſhall here recite. 'Abraham's Faith was 'not a Faith in Chriſt, ſay You: But the holy Apoſtle 'ſays expreſly, that *The Goſpel was preached unto A-'braham.* Now if *Abraham* Believ'd the *Goſpel preached* unto him, did he not Believe in *Chriſt?* The 'words of our Saviour, which you recite, do moſt e-'vidently Prove, that *Abraham's* Faith was Faith in 'Chriſt: *Joh.* 8. 56. 'Your Father *Abraham* rejoiced 'to ſee my Day, *&c.* St. *Chryſoſtome* was not of your Mind; his words on this Text are theſe: Τῶνδε ἡμέρων ἐνταῦθα μοι δοκεῖ λέγειν τὸ τοῦ Σταυροῦ, ἣν ἐν τῇ τοῦ κριοῦ προσφορᾷ καὶ τῇ τοῦ Ισαὰκ προδιετύπωσε. The ſame Truth is At-'teſted by St. *Ambroſe:* Hunc Vidit Abraham in 'iſto Sacrificio. Hujus Paſſionem Aſpexit: Et ideo 'ipſe Dominus ait de eo, Abraham Diem meum Vidit, '& Gaviſus eſt. Let us now return to our Hiſtorian: ''Tis very obſervable, ſays he, *p.* 99. that *For real* '*Hereſies of the Fleſh* there are no Inquiſitions ſet up, 'nor any particular Perſecutions; not for Drunken-'neſs, or Whoredom, or other Vices: They increaſe 'as much by Temptation and Example, as thoſe ſort 'of Vices can; and yet were never made Objects of 'the (pretended) pious Zeal, or of any Perſecution. I cannot give a ſofter Term to this, than that of a Notorious LYE: For can any Engliſh Man, that knows any thing of the *Proceedings of our Eccleſiaſtical Courts* be ignorant of this: That at the Biſhop's Viſi-tation all Parſons, Vicars, and Curates; at the Arch-Deacon's Viſitation, the Church-Wardens are Bound to *Preſent* Drunkards, common Swearers, Fornicators, Adulterers, *&c.* The moſt Reverend Arch-Biſhop

LAUD

LAUD never ſhew'd himſelf more Zealous in any thing, than in the Proſecution of a Great LADY, for Living in Adultery. I ſhall here relate the whole Story as I find it in *Cyprianus Anglicus*, p. 266.

'The Lady *Purbeck*, Wife of Sir *John Villers*, Viſ-
'count *Purbeck*, the Elder Brother by the ſame *Venter*
'to the Duke of *Buckingham*, had been brought into
'the High Commiſſion, *Anno* 1627. for Living open-
'ly in Adultery with Sir *John Howard*, one of the
'Younger Sons of *Thomas*, the Firſt Earl of *Suffolk*
'of that Family, Sentenc'd among other things to do
'Penance at St. *Paul*'s Croſs, ſhe eſcap'd her Keepers,
'took Sanctuary in the *Savoy*, and was from thence
'convey'd away by the *French* Ambaſſador. The Duke
'being dead, all further Proſecution againſt her dyed
'alſo with him; which notwithſtanding the Proud
'Woman being more terrified with the fear of the
'the Shame, than the ſence of the Sin, vented her
'malice and diſpleaſure againſt the Arch-Biſhop (who
'had been very ſevere againſt her at the time of her
'Tryal) when he was come unto his Greatneſs, ſpend-
'ing her Tongue upon him in words ſo full of deep
'Diſgrace, and Reproach unto him; that he could do
'no leſs than cauſe her to be laid in the Gate-Houſe:
'But being not long after deliver'd thence by the Pra-
'ctice of *Howard* aforemention'd, *Howard* was ſeiz'd
'upon, and laid up in her Place; which Puniſhment,
'tho' it was the leaſt that could be lookt for, he ſo
'highly Stomach'd, that as ſoon as the Arch-Biſhop
'was Impeach'd by the Houſe of Commons, and com-
'mitted to Cuſtody by the Lords (which happened on
'Friday *Decemb.* 18. 1640.) he Petition'd for Relief
'againſt the Arch-Biſhop, and ſome others of the high
Com-

'Commiſſioners, by whom the Warrant had been 'ſign'd. The Lords upon the reading of it, impos'd a 'Fine of 500 *l.* on the Arch-Biſhop, and 250 a piece 'upon *Lamb*, and *Duck*, and preſt it with ſuch cruel 'Rigour, that they forced him to ſell his Plate to make 'Payment of it, the Fine being ſet on *Monday* 21 of '*December*, and Order'd to be paid on *Wedneſday* after.

Let any ſincere Chriſtian in any Part of the World that has ever heard this Story be Judge, whether this moſt Reverend Prelate were not *Perſecuted for Righteouſneſs ſake.* Moſt certainly the *Wrath of God* ſhall Burn throughout all Generations againſt the Poſterity of his *Perſecutors*, if they Approve the MURTHER, which their *Fore-fathers* Committed, and againſt all others, who ſhall ever undertake to Vindicate that *Diabolical* falſe Pretence of Juſtice. I pray God that all the Enemies of Truth, and Goodneſs, particularly the *Anti-Trinitarians*, may know and feel the Power and Efficacy of theſe ſacred words, *Matth.* 21. 44. 'Whoſoever ſhall fall on this STONE ſhall be broken, 'but on whomſoever it ſhall fall it will Grind him to 'Powder.

A Vindica-

A

VINDICATION

OF

VINCENTIUS LIRINENSIS, &c.

I Am ſo ſenſible of the *Orthodoxy of Vincentius Lirinenſis*, in Matters of the greateſt Importance to all Mankind, that I think it my Duty to Exhort all Young Students in *Divinity*, to the diligent Peruſal of that Excellent Book Entitled, *Vincentii Lirinenſis Commonitorium:* And to declare to all the World my Abhorrency of the unjuſt Reproach that an *Anonymous* Writer hath endeavour'd to fix upon this moſt Zealous Aſſertor of the Doctrine of the H. B. and Glorious Trinity, even in theſe Days, in which we have Heard even from thoſe Men, who wou'd retain the Name of Chriſtians, ſuch horrid *Blaſphemies*, and open Deteſtations of *The Onely True God*, in whoſe NAME we are Baptized, *The Father, The Son, and The Holy Ghoſt.*

Animadverſions, &c. pag. 61.

'Mr. *Hill* makes a ſtrange uſe of the Maxim of *Vin-*
'*centius Lirinenſis*, *Quod ubique, quod ſemper, quod ad*
'*omnibus*, &c. That Prieſt was a *Semipilagian*, that is,
'he thought that a Man could Believe by his own
'ſtrength, and that afterward God gave him Grace to
'execute

'execute his Good and Pious Reſolutions, He intro-
'duced this Maxim meerly in oppoſition to St. *Auguſt-*
'*ine*, &c. Anſw. *Vincentius Lirinenſis* was ſo far from being tainted with the *Pelagian Hereſy*, that he Condemn'd *Pelagius*, as a moſt deteſtable *Heretick*, or Wreſter of the Holy Scriptures, as he did *Arius*, *Macedonius*, *Neſtorius*, &c. He ſhews us the beſt way that can ever be to preſerve our Souls, by the Grace of God, from the Contagion of any *Hereſy* whatſoever. 'Sive ego, *ſays he*, ſive quis alius vellet exurgentium 'Hæreticorum fraudes deprehendere, laqueoſque vi-'tare, & in Fide ſana ſanus atque integer permanere, 'duplici modo munire Fidem ſuam, Domino adju-'vante deberet. Primo ſcilicet Divinæ Legis Auctori-'tate ; tum deinde Eccleſiæ Catholicæ Traditione. 'Hic forſitan requirat aliquis : Cum ſit Perfectus Scri-'pturarum Canon, ſibique ad omnia ſatis ſuperque 'ſufficiat, quid opus eſt ut ei Eccleſiaſticæ Intelligentiæ 'jungatur Auctoritas ? Quia ſcilicet Scripturam Sa-'cram pro ipſa ſua altitudine non uno eodemque ſenſu 'univerſi accipiunt ; ſed ejuſdem eloquia aliter, atque 'aliter alius atque alius interpretatur, *&c.* 'Tis Evident that by *Divina Lex* he underſtands the *Holy Scriptures*. By making the *Tradition of the Church*, ſubordinate to the *Holy Scriptures* he plainly Declares, that ever ſince the *New Teſtament* was Written, it has been the Duty of all *Miniſters of the Goſpel* to Confirm, or Prove the Truth of their *Oral Diſcourſes*, by ſhewing their Conformity to the *Writings of the holy Apoſtles*. 'Tis Evident that by the *Tradition of the Church* we are to underſtand a *Summary*, or *Breviary* of the Fundamental Points, or Articles of the Chriſtian Religion, which the Holy APOSTLES, and Their SUC-

CES-

CESSORS throughout all Ages have Delivered to the World by word of Mouth in their *Preaching*, and *Catechizing*, Injoyning all Christians in all Parts of the Earth to ponder them in their Hearts, and to be always mindful of them: This *Summary*, or *Breviary* of the Prime Articles of the Christian Religion is contain'd in that Form of sound Words, which we call the *Apostles Creed:* And this is that TRADITION, or FAITH, *(once* DELIVER'D *to the Saints)* which St. *Irenæus* speaks so much of, which I doubt not but all Learned Men will acknowledge, when they shall duly consider those words of that Blessed Saint, which I shall here recite, *D. Irenæi adversus Hæreses*, Lib. 1.

'*Cap.* 2. Ecclesia, quanquam per universum orbem 'terrarum usque ad fines terræ dispersa, ab Apostolis, '& eorum Discipulis Fidem accepit, quæ est in unum 'Deum Omnipotentem, qui fecit cœlum, & terram, & 'maria, & omnia quæ in eis sunt: Et in unum Chri-'stum Jesum, Filium Dei, incarnatum pro nostra salute: 'Et in Spiritum Sanctum, qui per Prophetas Prædicavit 'Dispensationis mysteria, & adventus, & ex Virgine na-'tivitatem, & passionem, & resurrectionem ex mortuis, '& in Carne ad cœlos assumptionem dilecti Christi Jesu 'Domini nostri, & ipsius ex cœlis in gloria Patris ad-'ventum ad instauranda omnia, & excitandam omnem 'totius humani generis carnem: cui Christo Jesu Do-'mino nostro, & Deo, & Salvatori, & Regi, juxta vo-'luntatem Patris invisibilis, omne genu flectatur cœ-'lestium, & terrestrium, & infernorum; & omnis lin-'gua confiteatur ipsi, & judicium justum in omnibus 'faciat: & spiritualia quidem nequitiei, & impios, ac 'injustos, & iniquos ac blasphemos homines in ignem 'æternum mittat: justis vero, & sanctis, & qui man-

'data ipſius ſervarunt, & in dilectione ipſius perman-
'ſerunt, partim ab initio, partim ex pœnitentia vitam
'largitus incorruptibilitatem donet, & gloriam æter-
'nam tribuat. *Cap.* 3. Hanc prædicationem, & hanc
'Fidem Eccleſia, velut dixi, adepta, quanquam per
'totum mundum diſperſa, diligenter conſervat, quaſi
'unam Domum inhabitans : & ſimiliter his Credit,
'velut unam animam, & idem cor habens, & conſone
'hæc prædicat, & docet, ac TRADIT, velut uno
'ore prædita. Nam Linguæ in mundo diſſimiles ſunt,
'verum *Virtus Traditionis* una & eadem eſt. Et neque
'in *Germaniis* fundatæ & Eccleſiæ aliter CREDUNT,
'aut aliter TRADUNT, neque in *Hiſpaniis*, neque
'in Celtis, neque in Oriente, neque in Ægypto, neque
'in Lybia, neque hæ, quæ in medio mundo conſtitu-
'tæ ſunt. Sed quemadmodum Sol creatura Dei in
'toto mundo unus, & idem eſt: ſic etiam Prædicatio
'Veritatis ubique lucet, & illuminat omnes homines ad
'cognitionem veritatis venire volentes. Et neque qui
'valde potens eſt in dicendo ex Eccleſiæ Præfectis, alia
'ab his dicet. Nemo enim eſt ſuper Magiſtrum : ne-
'que debilis in dicendo hanc Traditionem imminuet.
'Quum enim una & eadem FIDES ſit, neque is qui
'multum de ipſa dicere poteſt, plus quam oportet di-
'cit : neque qui parum, ipſam imminuit.

This is the *Tradition of the Church*, or the *Catholick Faith*, which *Vincentius Lirinenſis* Directs us unto in theſe words: 'In ipſa Catholica Eccleſia magno-
'pere Curandum eſt, ut id Teneamus, quod Ubique,
'quod Semper, quod ad omnibus Creditum eſt. And now I appeal to any Man of common Ingenuity to Judge what Cenſure this *Anonymus*'s Aſſertion Deſerves, That *Vincentius Lirinenſis* introduced this Maxim,

im, *Quod ubique, &c.* meerly in Oppoſition to Saint *Auguſtine.*

I pray God to incline the Heart of this Man, and of all others that pleaſe themſelves with their extraordinary Fluency of plauſible Expreſſions, to conſider that they ſhall *Give account in the Day of Judgment of every IDLE WORD.*

ΕΡΧΟΥ ΚΥΡΙΕ ΙΗΣΟΥ.

A

LETTER

To a Friend,

Concerning the Publication of the ſhort Letter to J. H. *a Non-conformiſt Preacher in* EXETER.

SIR,

I Give you many Thanks for acquainting me, that ſome Ingenious Perſons are diſſatisfied, that I ſhould put ſo high a Value upon thoſe few Lines which I wrote to *J. H.* as to Publiſh them in my *Scripta Polemica*. I confeſs I did it rather out of a *Fulneſs of Thought*, that this is a moſt important Truth, than any probable Grounds that it would be conſider'd by many Readers, *viz.* That *J. H.* in refuſing to Anſwer ſuch a Serious and Equitable Requeſt hath plainly Diſcover'd his HYPOCRISY, and conſequently render'd himſelf leſs capable of Deceiving thoſe People, who ſhall ever make any juſt Reflection on it. I did moſt earneſtly Entreat Him, even by the Profeſſion he makes (in common with all thoſe that pretend to be *Miniſters of the Goſpel*) of Deſiring

Desiring the Propagation of the Belief of all *Sanctifying Truth*, that if he thought there was any Error in the Printed Paper I sent Him, he would Endeavour to Convince me of it. In that Paper (Entitled, "Animadversions upon some Passages in a Book Entituled, *The true Nature of a Gospel-Church, and its Government)* are these words: 'It is most Evident, 'that those Men are Guilty of most Abominable 'Iniquity, who endeavour to Seduce any People from 'the Communion of the Church of *England*, in which 'the *Fundamental Articles* of the Christian Religion 'are so clearly, and fully Expreſt, and those most important Expressions so frequently Repeated, that 'Persons of the *Lowest Intellectuals*, who do not *Rebel 'against the Light*, in frequenting our *Religious Assemblies* may more easily attain to the Knowledge of All 'things that are Necessary to their Salvation, than by 'Hearing, or Reading the best Sermons, that have 'been, or shall be Preacht by any of the *Non-Conformists* to the end of the World: Which Assertation is 'as Evident, as it is, That any *Illiterate* Persons 'may more easily Meditate on Truths plainly Expreſt, and frequently Suggested to their Remembrance, than Collect the same Truths out of divers 'large Discourses, if they were therein *Imply'd*: So 'that it can hardly be imagined, how any Man can be 'in any thing more Serviceable to the *Destroyer of 'Souls*, than by Teaching People to *Despise* our CA-'TECHISM, and COMMON-PRAYER. 'It is now Manifest, and shall be so to all Posterity, 'that the Multitude of these *Despisers* have Encou-'raged the Profest Enemies of the *God-head* of our 'Blessed Saviour, to Publish their BLASPHEMIES.

Arise,

Ariſe, O God, Plead thine own Cauſe: Remember how the fooliſh man Blaſphemeth thee daily.

Dear Sir, I doubt not but you will Join with Me in this my Daily Prayer, that by the Inſpiration of the *Spirit of Truth* the Hearts of all Learned Men, that are aſſur'd of the *Divine Right* of EPISCOPACY, may be effectually Inclin'd to Endeavour to the utmoſt of their ſeveral Capacities to Convince all Perſons that believe their Souls to be Immortal, of the Truth of this ſtrange Aſſertion, That the Want of a due Regard to the Authority of BISHOPS has been one of the greateſt Cauſes of all the prodigious *Diſorders* and *Calamities* in the Chriſtian World. *Oremus invicem ut Salvemur.*

Your Affectionate Friend,
and Servant,

E. E.

POSTSCRIPT.

The Paper I mention was Publiſhed by Richard Baldwin *at the* Oxford-Arms *in* Warwick-lane, 1690. *Mr.* Wood *takes notice of theſe* Animadverſions, *&c. in his* Athenæ Oxonienſes, Vol. 2. p. 563.